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WHICH REVOLUTION?

Destiny at Lake Success

The United Nations will really have been defeated if they allow themselves to be divided over the issue of China. The one or two temporary set-backs in Korea will be turned into real defeat if common action is broken by cross-purposes. It would be tragic if the United States were stampeded by the cock-a-hoop attitude of the Chinese Communists into rash military action. The Chinese Communist leaders could take everything that the United Nations could give them, and a bit more, and still be the leaders of China. What would the death of a few million Chinese in war mean to them? Most of the Communists have been at war all their lives. Death and destruction in one form or another have been their constant instruments. America if she chooses could get every kind of military victory over China. But the Chinese would still be there, four hundred million of them, and—supposing everything turned out to plan, which most assuredly it would not—the Communist leaders would still be there, somewhere, for China is a big place. It is to be hoped that common action will have been found again. The real battleground is not now in Korea, it is at Lake Success.

The Revolution of the Twentieth Century

The greatest revolution of the past half-century is the American industrial revolution. America has found the means of increasing industrial production more rapidly than any other nation. Consequently it has found the means of raising the standard of life of the ordinary man higher than elsewhere. This, of course, is not the end all or be all of human existence, far from it, but its consequences inevitably spread throughout the world. It is the American industrial civilisation which has made America probably the most powerful country in the world. It has enabled her to impose her civilisation, in its technical aspects, not only in the West but in the Far East. The West has been able to absorb it, transform it, and use it because the West had its own technical capacity and standards; but the Far East was not able to absorb it; it was in process of being overwhelmed and conquered by it. True it is that American political forces were not dominant in China, for instance, as British forces were dominant in India for a short time, but the superiority of American techniques were only too apparent, and the assumed superiority of the white man that went with it.

The Revolt of the East

The East has revolted against the superiority of the white man. It has revolted against the power that went with technical domination. For the purposes of the revolt India used the creative ideas that can go with rational nationalism—and she found herself in conflict with a nation, that, in spite of everything did not wish to use power for power's sake. Britain left India, more or less, when she saw that she ought to go. China is in revolt, primarily against the technical domination

of American power, because that is the power most in evidence within her civilisation. She is using not only the forces of nationalism, but also the forces of universal Marxism to help her in her revolt. She has been brutal, scheming and arrogant. Her leaders still are war-lords. A Nehru or a Gandhi would have had the sense to find some compromise long ago, and would not have been so adolescent as to whip a great nation across the face as China's leaders have done in their first reply to the United Nations' peace offer. But at the same time it would be wise to recognise the basis of China's revolt. It is not a flash in the pan. It is a mighty spiritual force that must be dealt with.

The Reply of the West

A great deal of nonsense is being written about the power of China. Man-power she has; but man-power is useless without an industrial civilisation behind it. A nation that cannot build an aeroplane is helpless against a nation that can build tens of thousands in a year. America can stay in Korea as long as she chooses, and if she choose drive the Chinese out of it. Within a few months from now China would be a defeated nation were she not relying upon her ally Russia. Russia is fighting in Korea almost as if she were literally there. There would be no war in Korea at the moment without Russian connivance and support. The Chinese revolt is being used by Russia—as she probably feels justified in using it—as a pawn in the conflict she has imposed upon the world. The real conflict is between the Russian revolution and the American, and in the long run—in terms of war—there could only be one end to that. If there was anything left after the war it would be American power.

This is the primary situation in the present world conflict. It is primary in the sense that it must be uppermost in the minds of the Russian leaders. It is a major lever in world affairs. It can be used for peace, in present circumstances, as it can be used for war. Much, nearly everything, depends upon American diplomacy, ideals, and imaginative assessment of world situations. The power can be used, for instance, for buying time, time in which the forces of the West can find themselves, and align themselves, and begin to talk to Russia as equals. Nothing will induce the West to go to war save the terrible threat of being conquered by Russia. The Kremlin knows that. It knows perfectly well that it is safe and that the initiative rests with it. The Kremlin is using its initiative in Korea. The one hope for the peaceful West is to build up its strength until it is not at the mercy of Russian initiative. Then, if Russia desires it, there can be a peaceful settlement. Indignation in war is as futile as in diplomacy. It is to be hoped that indignation will not dominate the councils of the United Nations in its deliberations about China, and that the justifiable resentment of America will not delude her into an unnecessary conflict with China.

"THE ROCK WHENCE WE WERE HEWN"

By G. Randall Jones

THOSE of us who call ourselves Unitarians ought to look to the rock whence we were hewn and to the hole of the pit whence we were digged. And we are grateful to anyone who reminds us of the importance of this backward look. But it is a backward look. If we look backward, with deep and humble reverence for what was accomplished by our spiritual ancestors, it is in order that we may look forward, and press forward, with renewed confidence and energy. The forward look is not less important than the backward look, and the one depends on the other.

First, then, let us look backward. From what rock were we Unitarians hewn? From what pit were we digged? There is only one possible answer to that. Our spiritual ancestors, the men and women who founded the congregations now known as "Unitarian and Free Christian Churches", were rooted in the Christian tradition. They left the "orthodox" branches of the Christian Church, not because they had ceased to be Christians, but because they wanted to be more articulate and more realistic and more earnest in their discipleship to Christ.

The question is sometimes asked: "Are Unitarians Christians?" There can be no universally acceptable answer until there is a universally acceptable definition of the term "Christian". What is beyond dispute, however, is that our spiritual ancestors claimed to be Christians. Indeed, they were so emphatic in this claim that some of them disowned all other names and affirmed that they were "Christians and Christians only."

For example, Dr. John Taylor, in his sermon at the opening of the Octagon Chapel, Norwich, in 1756, put it thus: "We are Christians, and only Christians. . . . Episcopalians, Presbyterians, Independents, Baptists, Calvinists, Arminians, Arians, Trinitarians and others, are names of religious distinctions. But, however we may commonly be ranked under any of these divisions, we reject them all. We disown all connection, excepting that of love and goodwill, with any sect or party whatsoever. We are a society built and established, not upon any human foundation, but only upon the foundation of the Prophets and Apostles of which Jesus Christ is the chief corner-stone. We are Christians, and only Christians".

That was clear enough—to Dr. John Taylor and the members of his congregation. Unfortunately, it was not equally clear to the members of the other congregations in Norwich. The members of those other congregations, the so-called "orthodox" Christians, felt that they must find some special name to distinguish Dr. John Taylor's kind of Christianity from their kind, and the name they found was "Unitarian". Faced with this situation, the Octagon congregation had to adopt one of two alternatives—they might reject the name "Unitarian" on the ground that it was the name of a religious distinction; or they might accept the name, much as the Society of Friends accepted the name "Quaker", on the understanding that it was not the name of a sect, but was to be interpreted in the spirit of Dr. Taylor's sermon, and held to include all who, rising above sects and parties, strove to found a Christian society based, not upon the human foundation of subscription to Creeds and Articles, but on the rock, Jesus Christ.

A similar situation faced most of our congregations in the 18th century. Some of them clung affectionately to the old name of "non-subscribing Presbyterians"; others, sometimes eagerly and sometimes reluctantly, accepted the new name of "Unitarian". But the name did not matter, except that it led to a lot of argumentation, in which much valuable time was wasted and some profuse heat was generated. What really mattered, however, was the spirit behind the name, and, whatever name was used, the spirit behind the name was the spirit that breathed in Dr. Taylor's sermon. This thing which is now commonly called "Unitarianism" is rooted in Christianity; it originated in an attempt to recover the simplicity and the power of the primitive Christian Church. It is not

a "sect", in the ordinary meaning of that term, though others may insist on regarding it as a sect. To those of us who belong to it, however, it seems to rise above and beyond all sects and parties; it is Christianity "in its simplest and most intelligible form"; and we echo the words of St. Paul: "After the Way which they call a sect, so serve we the God of our fathers".

So much for the backward look. But what of the forward look? Where are we going? We began within the Christian tradition, but can it be assumed that we shall remain within that tradition?

I think the answer is "Yes"—but only on one condition. The condition is this: we must understand that the Christian tradition is not a closed, fixed, final revelation; it is a gradual unfolding or disclosure of the will of God for men. This disclosure finds its centre in the life and teaching of Jesus, but I know not where its circumference may be. And lest this seems a damaging admission, like admitting that one is setting out on a journey without knowing where one is going, let me hasten to recall the fact that Abraham "went out, not knowing whither he went", and that a modern hymn-writer, by no means sympathetic to the Liberal Christian point of view, declared that he "did not ask to see the distant scene". The truth is that we cannot hope to see the distant scene; we must be content to journey one step at a time. The Christian tradition is still in the making, and we, in our day and generation, have a share in the making of it. "The faith once delivered to the saints" is not static, but dynamic. Because of this, "we limit not the truth of God to our poor reach of mind".

In the days of his flesh, the Lord of Christendom spoke thus to his first disciples: "I have yet many things to say unto you, but ye cannot bear them now". They never were able to bear them. The world is not yet able to bear them. It is my conviction, however, that in these present days the Spirit that was in Jesus is striving with our spirits, seeking to lead us out of our discords into harmony with one another, and into harmony with our Heavenly Father. In so far as we respond to the promptings of the Spirit, we are led into all truth.

We cannot say, here and now, what may be embraced within the compass of "all truth". We can say that what begins as an acorn will become an oak, and what begins within the Christian tradition, provided it develops naturally, will be a legitimate interpretation of the Christian religion. I suspect that, the more we follow the promptings of the Spirit that was in Jesus, the more we shall find ourselves drawn into harmony with the faithful followers of the other great religions of the world—and if this happens, it will not be a departure from Christian principles, but a vital application of those principles.

There may be some among us who think that they have moved beyond Christianity, whereas all that has happened is that they have moved beyond the limited and parochial interpretations of Christianity. Let us make clear to the world that there is an interpretation of Christianity which is in harmony with the spirit, if not the letter, of Dr. John Taylor's sermon in Norwich—an interpretation which rises above all sects and parties. But, Dr. John Taylor notwithstanding, some name must be found for this interpretation, and the best name I have been able to find is "Unitarian". Therefore, if someone tells me not to preach Unitarianism, but to preach Jesus Christ and his Gospel, I appreciate what he is trying to say, but, with great respect, I submit that he has phrased it somewhat unhappily. I invite him to consider whether the preaching of Unitarianism may not be the best way, the simplest and most intelligible way, of preaching Jesus Christ and his Gospel.

We have already referred to Mr. Lythgoe, of Manchester, being in the list of knights in the New Year's Honours List. Another member of our body included in it is Sir Harold Wooding, a son of the Rev. W. Wooding, who was for 25 years the Minister of Newington Green Chapel, and nephew of the first Earl of Oxford and Asquith. Sir Harold Wooding and his brother, Mr. Russell Wooding, were for many years Sunday School teachers at Newington Green, and Sir Harold was also for some years a trustee of the Little Portland Street Chapel Fund.

IT OCCURRED TO ME

By Muriel Hilton

IT WAS good to read that in New York the National Arts Foundation, advised by most eminent men of several nations, has chosen Dr. Albert Schweitzer as "the individual, living today, with the best solution of the world's problems". He was chosen because he teaches and practises a philosophy which he sums up in three words, "Reverence for Life".

Religious liberals must have rejoiced when they read that piece of news, and perhaps it heartened them at a time when power to rule overrides the power to serve.

One hopes that in the B.B.C. series, "The Mark of Greatness" someone will speak on Schweitzer and the quality of his greatness.

Those who renounce the pleasures of success and fame for the service of their fellow men claim our deepest admiration and respect. Olga Nethersole who died recently was one of these. She was an actress of great tragic ability and caused a wave of protest at the beginning of the century when she portrayed the name-part in Alphonse Daudet's *Sappho*.

Just before the beginning of the first world war she suddenly abandoned her career on the stage to fight the evils of ill-health and moral and physical disease. She had produced in New York a play deliberately aimed at the exposure of the ownership by Trinity Church Corporation, of New York, of slum property. The result was that within a week the Corporation said it would spend twenty million dollars on improvements. She worked with the Red Cross and founded the People's League of Health. Until the end of her long life she went on with her self-appointed task of alleviating suffering, sparing neither herself nor her money. Though she probably did not put it in such words, "Reverence for Life" was the mainspring of her life and work.

Sinclair Lewis was the first American author to be awarded the Nobel Prize for literature. It was on the strength of his novels *Babbitt* and *Main Street* that he achieved this distinction. It is interesting that the creator of Babbitt set out to caricature the American, but in the end fell in love with him and so made an enduring character of fiction who can be ranked with Mr. Polly.

How different is his character Elmer Gantry, who was conceived in hatred. He is entirely lacking in humanity, seems unreal, and so fails to stimulate interest. Sinclair Lewis was prone to hatred and where he gave it rein his work failed; yet he seemed to recognise this failure in himself. In *Main Street* Carol Kennicott rebelled against the narrowness, the provincial atmosphere of the small town in which she lived, but in the end her hatred was conquered.

"At last", she rejoiced, "I've come to a fairer attitude towards the town. I can love it now. I've never excused my failures by sneering at my aspirations . . . I may not have fought the good fight, but I have kept the faith."

In art as in living, hatred always destroys, and it is only love that can create.

There is nothing that affords one deeper satisfaction than to see the right person in the right job, and there is no greater joy than being able to earn one's living by the work for which one is most fitted. Unfortunately there are comparatively few who really love their work and who find in it their joy. A sense of vocation even in those professions where it seems essential is often lacking, and so we find teachers with no love of children, hard, unsympathetic nurses who treat their patients as cases, and doctors who think more of their incomes than those whom they are supposed to serve. And yet often, in the more humble walks of life, we find work being wrought in love and as a service. By love a house is transformed into a home; a hospital ward, much degraded by those who enter it, can become a place of remembrance because of the tender love of certain members of the staff, a meeting house, though simple and uncostly in its structure, can become through the love of those who attend it, a veritable Temple of the Most High. There are many whom we are privileged to meet, who by their attitude to the simple tasks of everyday somehow infuse a spirit of devotion, and it is surely this spirit that can best be fostered in churches, for it is religion

in its widest sense that can alone give value to our actions and which touches life at all points.

Kahil Gibran in *The Prophet* speaks of work in words of rare beauty:

"When you work you fulfil a part of earth's furthest dream, assigned to you when that dream was born,

And in keeping yourself with labour you are in truth loving life,

And to love life through labour is to be intimate with life's inmost secret. . . .

Life is indeed darkness save when there is urge,

And all urge is blind save when there is knowledge,

And all knowledge is vain save when there is work,

And all work is empty save when there is love;

And when you work with love you bind yourself to yourself, and to one another, and to God."

MARGARET BARR IN AMERICA

(The current number of the *Christian Register*, the organ of the American Unitarian Association, prints an article by Margaret Barr of her recent impressions of Canada and America. The greater part of the article appears below. Miss Barr travelled back to India—where she is the Unitarian minister in the Khasi Hills—by way of America.)

HAVING spent seven weeks in the States and Canada, I suppose it would be quite in order for me to write a book about this continent! Such, however, is not my intention. All I propose to do is to write a short article crystallising a few of the outstanding impressions that I have received.

I suppose the two outstanding general impressions are of speed and prosperity. One wonders if the two necessarily go together. Everywhere I have gone in America I have seen cars, thousands of them, millions of dollars worth of them, jostling one another along the streets of the cities or hurtling along the speedways at a pace that a country cousin from the wilds of the Khasi Hills could not but find breathtaking and, at times, alarming. The great cities, with their traffic controls and one-way streets, have seemed to me like immense machines so well-oiled that it does not often happen that any hitch occurs, though one cannot help wondering how much more intensification of numbers and speed will be possible before the whole tremendous machine is brought to a dead stop by its own immensity and complexity.

And everywhere I have gone in America I have seen well-dressed, well-nourished people, thousands of them, in striking contrast to what one sees all too often in India. And one of the things that has puzzled me most is why the fear of Communism should dominate the minds of so many of the people of the country which has the highest standard of living in the world, and consequently, surely, the least fertile soil for the spread of Communist propaganda.

But it is not so much of the country as a whole that I want to write as of the Unitarian movement. And here too the outstanding impression is of prosperity, when I contrast, not only the poor little churches of the Khasi Hills, but also the churches I have visited up and down the British Isles this year. In England a church is fortunate if it can afford one full-time salaried servant—its minister. Here in America a full-time secretary as well as a minister seems to be taken for granted, and at many of the churches I have visited, I found others also, assistant ministers, education directors, etc., employed as full-time or part-time workers.

How envious also I have been of your crowded and well-stuffed church schools and of your splendid buildings as I recalled how few of our British churches enjoy anything like the same accommodation and equipment.

That Unitarianism is very much alive and on the march in this country is very clear to a visitor and very encouraging to a Unitarian visitor. One thing only I have found a little disappointing, and that is the apparent absence from the movement of the working classes who, in Lancashire and South Wales, for example, form the back-bone of our British churches. Can it be that the American Unitarian churches bear more resemblance to rather exclusive clubs than to all-inclusive churches? God forbid that it should be so, though what I have seen has raised these misgivings in my mind.

Perhaps the thing that has given me the greatest pleasure of all is the keen interest, not only in India and her affairs, but also in Gandhi and all that he stood for, that has been shown at every one of my meetings. The part that I have been privileged to play in helping to pioneer the new Gandhian Basic Education in the Khasi Hills has invariably been one of the parts of my story that has met with the greatest appreciation and enthusiasm from all my audiences.

This is the more gratifying as it has been one of my major aims throughout my tour during the whole of this year, first in the British Isles and later in America, to try and awaken the minds of Unitarians to the significance of Gandhi for our liberal religious position. All through the years of its existence as an organised movement, Unitarianism has raised a lonely voice in support of the thesis that all true religion is from God, and that it is far more important to co-operate with men of good will of every faith than to spend time and effort in trying to persuade people that all religions save one are false, or at best inferior. As Stephen Fritchman so ably puts it in his powerful little book, *Unitarianism Today*, "The Unitarians do not send out missionaries 'to convert the heathen', for the simple reason that we believe the entire enterprise of missions rests upon a false principle. No one church has a monopoly on truth and revelation. We who cherish the democratic dream prefer to find the great agreements of all nations, the common spiritual and moral truths of all religions, to encourage native leadership in every land, rather than to come bearing a torch of one revelation".

Amongst the exponents and exemplars of this thesis in the modern world Gandhi stands supreme. If Christ's test, "By their fruits ye shall know them" is to be applied, who dare any longer claim that Christianity alone has got the words of life when a Hindu has won for himself in the eyes of the civilised world the position of the greatest spiritual and moral leader of the modern age?

What Gandhi wanted to see spreading in the world was essential, dynamic religion, a religion that meant the worship of God and the service of man. So do Unitarians. Creeds and dogmas, rites and ceremonies were of secondary importance to him, as they are to us. He wanted to have as his friends and fellow-workers men and women whose religion was real and powerful enough to provide the necessary dynamic for courageous and holy living, and he welcomed such religion wherever he found it and by whatever name its possessor might call it. But he was impatient of the whole idea of conversion from one faith to another, and heartily opposed to every form of fanaticism, proselytisation and exclusiveness. Surely we can say the same of our movement. . . .

CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer", 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

A CHARGE TO BE SUBSTANTIATED

Sir.—Mr. John Kirby (*The Inquirer*, January 13, 1951) takes exception to the statement (quoted by you from the *Non-Subscribing Presbyterian*) that "many Unitarians have suggested in recent years that a true Unitarian is not a Christian".

But is it not the case that many Unitarians have serious misgivings (I can certainly speak for myself) as to whether we can justly claim the title of "Christian"? So much depends upon the meaning of the term "Christian", and the meaning is not what we Unitarians (a tiny minority in the world of religion) like to persuade ourselves it ought to mean, but what the term connotes to the vast majority of mankind—both Christian and non-Christian.

I think we are justified in saying that the vast majority of mankind would consider that those who have most right to define what really constitutes Christianity are the Roman Catholics, for they have done much more than anyone else to evolve and elaborate Christianity and make it what it is to-day, and moreover they claim that they alone are true Christians. But to me there is so much that is wrong in Roman Catholicism—as well as much that is commendable—that I find little difficulty in reconciling myself to the charge that Unitarians are not Christians.—Yours,
The Gilberts, Leicester. C. Killick Milford.

THE "PRIVATE SECRETARY"

Sir.—Either I have entirely mistaken the position of Unitarianism or the editorial of *The Inquirer* in January 13 overshadows it in its first lines. "No man has acted rightly simply because right conduct is desirable for him" is of course because man is prompted to moral conduct by his egoism—or egoistic inner impulses, feelings, needs,

aims, etc., tempered by altruism; but it is precisely this moral experience which is the raw material for further ethical-religious ideas and conceptions about the solidarity and unity of mankind, and the universal constitution of the ego, the moral-spiritual meaning, purpose and finality of the Universe. It is upon the data of intuitional moral experience that even the Christian religion must ultimately be based if it is a human religion. I am puzzled as to the meaning of the statement "right moral conduct must be based" on the verity disclosed by the Christian religion, on God's commandments, "because God and his will demands it of you". Who is this private secretary of God conveying his message? I know—Unitarians, I thought, knew—none, except one's moral spiritual experience, enlightening the mysteries of life. To me such an inversion of the process from individual moral experience to a moral-religious interpretation of the Universe of which we are the conscience and witness is quite paradoxical. The last place where I expected to find it was in a Unitarian paper—though I know it to be current in the lowest popular strata of Roman Catholic teaching—after the autonomy of ethics has been repeatedly demonstrated by Kant, Hume, etc.; after the New Testament affirmation "He that loveth not his brother whom he hath seen how can he love God whom he hath not seen?" I thought this autonomy of morals, and derivation of religion from it was a specific conquest and a fundamental tenet of Unitarianism. Am I wrong?—Yours,
Milan, Italy. Giovanni Pioli.

[Far be it from *THE INQUIRER* to lay down what is fundamental for Unitarianism. But clearly "one's moral spiritual experience" is not the only reality, there still remain at the very least "the mysteries of life" to be enlightened. If our correspondent regards the "moral spiritual experience" as the private secretary in this sense we have no difference with him. If he regards it as everything, then we differ.—Ed.]

THE REV. JAMES HAWKES

Sir.—In the interesting article in *THE INQUIRER*, December 30, regarding the Rev. James Hawkes and his ministry at our Old Chapel, Nantwich, the dates on the Register of Ministers are, 1823 to 1846. During his ministry he took a great interest in affairs of the town, also he held a Night School in the Sunday School. I am told that many of the pupils became successful business men in the town.—Yours,
Nantwich. A. S. Francis, Secretary.

MEN WITHOUT GOD

By John Rowland

ONE OF the more alarming symptoms of the present era is the number of people to whom religious ideas have become not so much repellent as irrelevant to the issues of their lives. This, in fact, is where the democratic ideals of Western Europe may lose their force, and the more directly tyrannical principles of totalitarianism gain adherents. For a man who believes in the Fatherhood of God must, if he is consistent, believe in the value of the individual human soul. The man who does not believe in God is at the mercy of the changing climate of political opinion.

A recent book by a trained observer underlines this moral. It is Alexander Clifford's *Enter Citizens* (Evans, 12s. 6d.), which contains an acutely-observed survey of trends in Europe, written by a foreign correspondent well known for his interesting interpretation of post-war developments.

Mr. Clifford deals with many questions and many countries. Most interesting, however, to readers of these columns will be the section of the book entitled "Europe's Religion". According to this observer of modern trends, what is happening to once-Christian Europe is something not unlike what happened to pagan Europe in the early years of the Christian era. In other words, just as Christianity replaced paganism, so now (Mr. Clifford thinks) something else is replacing Christianity—and it is only the fact that there is a kind of mental hangover from the purely Christian era which disguises the lack of religion in the hearts and minds of men in many countries.

The flaw in Mr. Clifford's approach is that he views matters in this religious sphere purely from the angle of the orthodox churches, Roman Catholic and Protestant. And it appears to be undeniable that in the face of a resurgent Communism promising man a better life on earth, even the more or less left-wing "Catholic Action" Movement has only a limited appeal to the ordinary person. But that there is a spiritual hunger in the hearts of many men is equally undeniable. Among the more thoughtful in most countries there is a slow but none the less steady traffic away from the vagueness of indifference towards something that may often be equally vague, but is still religious in its broader implications.

The conclusion arrived at by Mr. Clifford, extremely controversial as it is, deserves quotation:

"The God of Christianity thus has this choice; either He must die, and wait for His resurrection in a new renaissance (and the cyclical death and rebirth of gods has become a cardinal element throughout the history of human mythology); or else He must become a crypto-Communist."

The admission that the "death and rebirth of gods" is something observed throughout human history is (as Mr. Clifford does not seem to see) an admission that men need belief in a God in order to fill some great vacuum which otherwise exists in their minds and hearts. How, otherwise, can one account for the phenomena noted by Mr. Clifford in Soviet Russia—the undoubted worship of Lenin and the raising of his tomb to the status of a shrine?

If there are men who seek to live without God (and there are, of course, many such men), there can be no doubt that the vast majority of them need some substitute for God. It is because this has been so largely ignored by the non-political agnostics and atheists in such bodies as the Rationalist Press Association and the Ethical Societies that those organisations have so signally failed to get anything like a mass following. If the more rational religious bodies will profit by the experiences of others, it is possible that they may yet inherit the thousands of wistful would-be believers who constitute the most striking religious phenomenon of our time. Here there is hope; the advocates of a purely political religion, facing a shattered and divided world, can really have little optimism for the future.

ALBERT SCHWEITZER'S CHILDHOOD

OUT OF such heart-breaking experiences that often shamed me there slowly arose in me the unshakable conviction that we had the right to bring pain and death to another being only in case of inescapable necessity, and that all of us must feel the horror that lies in thoughtless torturing and killing. This conviction has become increasingly dominant with me. I have become more and more certain that at bottom we all think so, and simply do not dare to admit it and practise it, because we are afraid that others will laugh at us for being sentimental, and because we have allowed our better feelings to be dulled.

I was sure that I would never again fear the reproach of sentimentality.

One Sunday evening in the high tide of summer, as we were passing by the house of Jägle, the sacristan, he came up to my father, almost in tears, and recounted the story of his calf. He had raised a beautiful calf, which used to run after him like a dog. At the beginning of the summer he had taken it to the mountain pasture; and on that very Sunday he had been up to visit it. But the calf no longer recognised him. He was only a man like other men to it. This ingratitude had wounded him deeply. The calf should never come back to his shed, he said.

He sold it at once.

NEWS REVIEW

ACADEMY CINEMA, LONDON

A NEW programme at the Academy Cinema features *Sunday in August*, an Italian film with English sub-titles, supported by two other short but interesting films. *Sunday in August* is simple in theme. We see the citizens of Rome having a day off at their nearby seaside resort of Ostia. We follow the pattern of their lives just for that day, but the producer, who also wrote the scenario, has used his creative genius in tracing just that part of the pattern which gives the essential clue to each character. Most of the actors are non-professionals, nevertheless they act in a lively unselfconscious manner, and the absence of "star" parts is one of the refreshing features of post-war Italian films.

R.L.

Watford.—The Home Secretary, the Rt. Hon. J. Chuter Ede, gave an excellent address on "Freedom—old and new" at Watford on January 12, as guest of the local Unitarian Fellowship. He made it clear to his hearers that the freedom he had in mind was the "liberty to go in search of treasure". Mr. S. W. Smith was in the Chair, the Rev. John Kielty established the link between H.Q. and the small Watford outpost, and Mr. Bruce Walker thanked the speaker in breezy style. Other visitors from London included Dr. Dorothy Tarrant and the Rev. Arthur Peacock. The town's Deputy Mayor and Mayors and the Town Clerk welcomed Mr. Ede at the hall, and the Mayor—who had to cancel her engagement to be present owing to a bereavement—placed her Town Hall Parlour at the disposal of the Home Secretary and other visitors. Watford's M.P. (Mr. John Freeman) was also present. Mr. Chuter Ede's visit was the culmination

of a series of Special Meetings and Services, to publicise Unitarianism more widely in Watford, at which addresses have been given by the Revs. Lawrence Redfern, Raymond V. Holt, John Kielty, E. G. Lee, Arthur Peacock and Lilian Preston.

THE STORY OF THE CHURCHES

II—The Old Meeting House, Framlingham

THE Old Meeting House in Framlingham, Suffolk, is one of many such old places of worship in the British Isles.

Upon the notice board appears the date 1660. A former minister, the Rev. Alfred Amey (1889-1902) has left on record an interesting list of the ministers who served faithfully and well the congregations of the Old Meeting House from the year 1660 onward—too long a list for inclusion in this sketch. After the lapse of time the Old Meeting House had to undergo extensive repairs—the year 1717—during which the congregation was accommodated in "the long room of the Castle". Later in 1899 repairs were again necessary, when the Corn Exchange was used for the services. It was, however, in the year 1773 that the Old Meeting House became known as such and moved towards Unitarian opinions. This took place during the ministry of the Rev. Samuel Say Toms (1773-1829), who was minister for fifty-six years.

In the local churchyard can be seen, even today, his conspicuous looking casket-like grave. The inscription thereon shows that he was held in very high esteem by the townsfolk in those days. The inscription reads as follows:

"Sacred to the memory of the Rev. Samuel Say Toms, formerly Pastor of a Protestant Dissenting Congregation of this town, which office he relinquished after having discharged his duties for fifty-six years. Distinguished through life by his uniform piety, inflexible integrity, enlightened liberality of principle and universal benevolence. Age 82."

There is a Manse next door to the Old Meeting House, where the present minister—the Rev. Wright Broadbent—resides. It is said that the door of the Manse was made from wood taken from the old castle. Over the portals of the door there is a curious inscription which has excited a good deal of curiosity in regard to its origin—but no satisfactory explanation has yet been discovered.

The present minister celebrated his twenty-fifth anniversary on December 31, 1950. The seating capacity is not large and there is a small gallery; the place today is in excellent condition, having recently been painted inside and out; the acoustics are good. The service is held on Sunday evening. The minister is kept busy because he has duties associated with the chapel at Bedford, a small village about five miles from Framlingham, and another at Diss, in Norfolk, about fifteen miles away.

There is ample room for the building of a good sized hall, were funds available, which would be a positive boon to the youth of the town as a reading room and for other social activities; there does not seem to be any record of a Sunday school having at any time existed, but a hall would facilitate the inauguration of one.



THE OLD MEETING HOUSE, FRAMLINGHAM 1660.

Bolton: Unity Church.—On December 10, before a large congregation, a plaque to the memory of the late James B. Garthwright, was unveiled by Mr. H. A. J. Duncan, at a Service conducted by the Minister. Mr. Duncan, who is a Director of Horrocks' was formerly Church Secretary, and worked much with Mr. Garthwright. The tablet reads: "Erected to the memory of James B. Garthwright, 1882-1948, a stalwart and devout worshipper in this Church, and for many years Chairman of the Congregation". The tablet is the gift of Mrs. Garthwright.

London: Stamford Street.—On Thursday evening, January 4, an inspiring rendering of Handel's *Messiah* was given at Stamford Street Church. The chorus and soloists were provided by the Dorset House Choral Society, and in addition there was a small orchestra of strings and trumpet. The conductor was Rev. Arthur Long, the honorary conductor of the choral society. At the close the audience expressed its keen appreciation for music so beautifully rendered.

CHARLES PRESTWICH SCOTT

THE LARGE congregation which gathered in Richmond Street Church, Ashton-under-Lyne, on January 17, was an indication of the loving respect in which C. P. Scott was held by wide circles in and around Manchester. His death, on January 13, brought to an end a ministry of over 31 years at Ashton. After leaving M.C.O. in 1914 he spent three years as Tate Missionary Fellow at Mill Street Mission, Liverpool, and about one year in the R.A.M.C. He undertook the ministry at Ashton in 1919. He married Robina Spence, of Liverpool, and together at Ashton they served the cause with most moving and loyal devotion. Charles Scott was a man of very great modesty and humility of spirit, always preferring the background to the limelight. A most diligent pastor he endeared himself to those he served. He gave of himself to the full and asked nothing in return, characteristically minimising the many and valuable services that he gave.

As was, perhaps, fitting for a nephew of the great Editor of the *Manchester Guardian* he was powerful with the pen. For many years he was Secretary of the Northern Sunday School Federation—many of his brother ministers who shared with him membership of the Ministers' Monthly Conference (usually known as "The Prophets") or of the East Cheshire Christian Union Fraternal will have vivid memories of the minutes he kept when he acted as Secretary of these bodies. His enlivening wit and able pen made even the speeches, which struck speaker and listener as somewhat dull, glitter with a lustre and charm gained more from the reporter than the speaker. He had held the offices of President of the Northern Sunday School Federation, the North Cheshire Sunday School Union and the East Cheshire Christian Union and had been Secretary for many years of the local Fraternal which embraces the Free Churches of his district.

A loyal, humble son of God has passed on and we are the richer for his life. The Lord gave and the Lord has taken away. Blessed be the name of the Lord.

The Service at Ashton was conducted by the Rev. F. Cottier in the presence of the Mayor and Corporation of Ashton. The Service at Stockport Crematorium was taken by the Rev. S. P. Whitehouse. E. E. W.

HUGH WARNOCK

WITH the passing of the Reverend Hugh Warnock there ended a life of outstanding devotion and service to the Unitarian Church. He was an Irishman who trained for the Ministry first in Belfast and then in Manchester. His first Church was at Colne; then in 1913 he came to Walsall, where he remained for the next 35 years of his 43 year Ministry. For the last 15 years he was also our Minister at West Bromwich.

In addition to his loyal ministry to these churches, he gave a lifetime of service to the Midland Christian Union and the Ministers' Benevolent Society, of which two bodies he was Honorary Secretary for some 27 years, showing a skill and attention to detail and general excellence in the carrying out of these wholly voluntary and extra ministerial services, which could hardly have been surpassed. When he retired from his Secretaryship the M.C.U. showed its affection and respect by making him its President.

Although Mr. Warnock's chief work was done in the Midlands, he was keenly interested in the welfare of every church, and every member and Minister of our denomination, maintaining a remarkable correspondence and exchange of calendars and news. As his eyesight began to fail, he was able to carry on his secretarial work through the loving help of his family.

In all the many public affairs in which he was constantly occupied, Mr. Warnock comported himself with a notable and admirable modesty, never saying, during my knowledge of him, one word about his many good works. And he was as loath to speak ill of anyone else as he was to speak praise of himself. His judgments were charitable, his bearing simple and modest. Yet on such occasions as I heard him speak with authority, he revealed qualities of mind and spirit of a very high order. His speech was touched by dry Irish humour, by his love and knowledge of the Bible, and his admiration for great 19th century leaders of Unitarian thought.

Hugh Warnock was a good man, in whom was no guile. One whose whole heart and mind and soul and strength had been given to the service of Unitarian Christianity, which was the heart of his life. G. S.

DEATH

Warnock.—On January 13, at 31 Cole Bank Road, Birmingham, Rev. Hugh Warnock, in his 75th year, late minister of Walsall Unitarian Free Church, 1913-1948.

THE INQUIRER

All letters and manuscripts for the Editor must reach the Office not later than Monday morning for publication the same week. All communications must be accompanied by the name and address of the sender.

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CALENDAR

SUNDAY, January 28th, 1951

ABERDARE, Highland Place, 11 and 6.30, Rev. D. JACOB DAVIS.
ABERDEEN, Un. Church, Skene St., 11 and 6, Rev. GORDON BEVERLEY.
ABERYSTWYTH, New Street Meeting House, 11, —.
ACCRINGTON, Unitarian Free Church, Oxford St., 10.45 and 6, Rev. ERIC PHILLIPS.
AINSWORTH, Un. Chapel, Knowsley Rd., 11 and 3, Rev. B. GILL.
ANSDALL, (See Lytham St. Annes.)
ASHTON-UNDER-LYNE, Richmond St., 6.30, Supply.
ASTLEY, Unitarian Chapel, Manchester Rd., 11 and 6.30, Mr. J. MATHER.
ALTRINCHAM, Dunham Road Chapel, 11 and 6.30, Rev. A. W. VALLANCE.
BATH, Trim Street Chapel, Unitarian, 11 and 6.30, Rev. H. D. WIARD.
BELFAST, All Souls, Elmwood Av., 11.30 and 7, Dr. A. L. AGNEW.
BELFAST, First Church, Rosemary St., 11.30 and 7, Supply.
BESSLS GREEN (nr. Sevenoaks), Unitarian Ch., 11, Rev. JOHN KIELTY.
BILLINGSHURST, Free Church, South Street, 11.15, Rev. J. MARTIN HALL.
BIRKENHEAD, Un. Ch., Beasborough Rd., 6.30, Supply.
BIRMINGHAM, Church of Messiah, Broad St., 11 and 6.30, Rev. JOHN BRIGHT.
BIRMINGHAM, Moseley, Un. Ch., Yardley Wood Rd., 6.30, Mr. C. R. HUDSON.
BIRMINGHAM, Waverley Road Church and Hurst Street Mission, Small Heath, 6.30, Mr. R. MCGRAW.
BLACKPOOL, North Shore, Dickson Rd., 10.45 and 6.30, Mr. A. STOKES.
BLACKPOOL, South Shore, Lytham Rd., 11 and 6.30, Rev. ARTHUR WHITTAKER.
BOLTON, Bank St., 10.30 and 6.30, Rev. J. GORDON DAVIES.
BOLTON, Halliwell Rd., Free Ch., 10.45 and 6.30, Supply.
BOLTON, Unity Church, Deane Rd., 10.30 and 6.30, Rev. I. L. TOSELAND.
BOSTON (Lincoln), Spain Lane, Unitarian Ch., 6.30, Rev. CHAS. SIMPSON.
BOURNEMOUTH, Un. Ch., West Hill Rd., 11, Rev. L. REDFERN.
BRADFORD, Broadway Av., 3.15, Rev. H. H. CHEETHAM.
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. FRANK A. BULLOCK.
BRIDGWATER, Christ Ch., Dampier St., 11, Junior Church, 6.30, —.
BRIDPORT, Unitarian Chapel, 11 and 6.30, Rev. G. RANDALL JONES.
BRIGHTON, Christ Church Unitarian, New Road, 11 and 6.30, Rev. F. RYDE.
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. J. H. CORAM DAVIES.
BRISTOL, Oakfield Rd., Clifton, 11 and 6.30, Rev. CHARLES EASTON.
BURLEY, Unitarian Church, Trafalgar Street, 3, Rev. M. JOHNSON.
BURY, Bank St., 11 and 6.30, Mr. K. C. TREACHER.
BURY, Chesham Unitarian Church, 10.15, Children's Service, 6.30, Rev. SCOTT L. JOHNSTON.
BURY ST. EDMUNDS, Churchgate Street Chapel, 6, Rev. WM. HAWORTH.
BUXTON, Hartington Rd., 11 and 6.30, Dr. F. D. MEYER-KLUGEL.
CAMBRIDGE, Memorial Ch., Emmanuel Rd., 11 and 6, Rev. H. STEWART CARTER.
CARDIFF, The West Grove Un. Church, 11 and 6.30, Rev. ERIC PUTEN.
CARLISLE, Unitarian Church, Lonsdale St., 2.15, Sunday School, 6.30, Rev. W. J. CARTER.
CHATHAM, The Church of the Great Companions, Hammond Hill, 3, Rev. W. HAYES.
CHELTENHAM, Bayshill Unitarian Church, 6.30, Rev. BARBARA THOMAS.
CHESTER, Matthew Henry's Ch., 11 and 6.30, Rev. R. H. WILLIAMSON.
CHESHIREFIELD, Elder Yard Chapel, 10.45 and 6.30, Rev. E. STANLEY PETERS.
CHOWBENT CHAPEL, Atherton, 10.45 and 6.30, Rev. E. GLYN EVANS.
COKE, Prince's St., 11.30 and (occ.) 7, Rev. W. A. WEATHERALL.
COSELEY, Staffs., Old Meeting House, Old Meeting Rd., 11, Junior Church, 6.30, Rev. P. C. WHITEMAN.
COVENTRY, New Great Meeting House, Holyhead Rd., 11 (Junior Church) and 6.30, Rev. T. J. JONES.
CREWE, Free Christian Church, Beech St., 6.30, Mr. BUCKLEY.
CRAWFORD, Un. Ch., Herringage St., 11 and 6.30, Rev. FRANCIS THRY, 2.45, Mr. BURGESS.
CROYDON, Free Christian Church, Wellesley Rd., 11, Rev. J. P. CHALK.
DRAIN ROW, 10.45, Rev. E. E. WHIGLEY. SYTH, 6.30, Rev. E. E. WHIGLEY.
DUNSTON, Wilson Street Chapel, 11 and 6.30, Rev. JOHN GILL.
DURBY, Friar Gate Unitarian Chapel, 6.30, Rev. M. CONSTANCE HAMMER.
DYOTINGHAM, Old Meeting House, 10.45, No Service.
DONCASTER, Free Christian Ch., Hall Gate, 11 and 6.30, Rev. G. W. PARKINSON.
DOVER, Adrian Street Un. Ch., 11.15, Rev. ETHEL KAY.
DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. SWEET HACKS.
DURLEY, Old Meeting House, Wolverhampton St., 11, Supply, 6.30, Mr. H. LENNARD.
DURKINGHAM, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. SYDNEY P. WHITFIELD.
DUNDEE, Un. Ch., Cominsion Rd., 11 and 6.30, Rev. ALBERT WHITFORD.
EDINBURGH, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. R. TANNER.

EVESHAM, Oat Street Chapel, 11 and 6.30, Mr. P. J. SPENCER.
 EXETER, George's Chapel, South St., 11 and 6.30, Rev. D. B. FRASER.
 GAINSBOROUGH, Unitarian Ch., Trinity St., 6, Rev. H. W. KEMSHALL.
 GEE CROSS, Hyde Chapel, 11 and 6.30, Rev. J. HARRY SMITH.
 GLASGOW, St. Vincent Street Un. Ch., 11 and 6.30, Rev. ALEXANDER REID, 7, Study Circle.
 GLOSSOP, Fitzalan St., 10.45 and 6.30, Rev. H. G. WOODFORD.
 GODALMING, Meadow Chapel, 6.30, Rev. MABEL BEAMES.
 GUILDFORD, Ward Street Church, 11.15, Mr. A. G. TARRANT.
 HALE CHAPEL, Hale Barns, 10.45 and 6.30, Rev. E. A. LEAR.
 HALIFAX, Northgate End, 10.45 and 6.30, Supply.
 HASTINGS, Free Chris. Ch., South Terrace, 11 and 6.30, Rev. DENBIGH HILTON.
 HINCKLEY, Great Meeting, Baines Lane, 11 and 6, Rev. C. BARTLETT.
 HINDLEY, Presbyterian Ch., off Market St., 10.45 and 6.30, Rev. G. L. CLARKE.
 HOLLYWOOD, Kingswood, 11 and 6.30, Rev. T. A. GORTON.
 HORSHAM, Worthing Road, 6.30, Rev. J. M. HALL.
 HORWICH, Unitarian Free Church, 6.30, Supply.
 HUDDERSFIELD, Fitzwilliam St., 11, Miss M. R. NEW.
 HUNSLET, Unitarian Ch., Joseph St., 6.30, Rev. JOHN HINKINS.
 HULL, Park St. Ch. (Un.), 6.30, Rev. R. PHILIPSON.
 ILMINGHAM, Old Meeting, East St., 11 and 6.30, Supply.
 IPSWICH, Unitarian Ch., Friars St., 11, Rev. WILLIAM HAWORTH.
 KENDAL, Market Place Chapel, 11 and 6.30, Rev. C. A. PIPER.
 KIDDERMINSTER, New Meeting House, 11 and 6.30, Rev. H. WHITAKER.
 KNUTSFORD, Brook St. Chapel, 11 and 6.30, Rev. STANLEY MOSSOP.
 LANCASTER, St. Nicholas Street Church, 10.30 and 6.30, Rev. L. HALL.
 LEEDS, Mill Hill Chapel, 10.45 and 6.30, Rev. R. W. WILDE.
 LEICESTER, Narborough Rd., 11, Junior Ch., 6.30, Rev. G. E. HALE.
 LEICESTER, The Great Meeting, East Bond St., 11 and 6.30, Rev. LEONARD MASON.
 LEIGH, Unitarian Church, Twist Lane, 10.45, Children's Church, 6.30, Mr. RALPH E. GODDARD.
 LETCHWORTH, Vasanta Hall, Gernon Walk, 6.30, Discussion Meeting.
 LEWES, Westgate Chapel, 11, Dr. H. W. STEPHENSON.
 LINCOLN, High St., Unitarian Church, 6.30, Supply.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. L. A. GARRARD.
 LIVERPOOL, Bootle Free Church, 6.30, Mr. S. KNIGHT.
 LIVERPOOL, Domestic Mission, Mill St., 6.30, Rev. J. KEIR MURREN.
 LIVERPOOL, Gateacre Chapel, 11, Rev. DUNCAN P. STEWART.
 LIVERPOOL, Hamilton Rd., Everton, 6.30, Rev. BRIAN L. GOLLAND.
 LIVERPOOL, Hope St., 11 and 6.30, Rev. SIDNEY SPENCER.
 LIVERPOOL, Ullet Rd., 11 and 6.30, Rev. E. SHIRVELL PRICE.
 LONDON, Bell Street, Edgware Road, 6, Rev. WALTER M. LONG.
 LONDON, Blackfriars Mission and Stamford Street Chapel, 6.30, Rev. ARTHUR LONG.
 LONDON, Brixton, Effra Rd., 11, Rev. E. G. LEE.
 LONDON, Essex Church, Palace Gardens Terrace, W.8, 11, Rev. W. WADINGTON.
 LONDON, Forest Gate, Upton Lane, 6.30, Mr. C. KENWAY.
 LONDON, Golders Green, Hoop Lane, 11 and 6.30, Rev. JOHN CROFT.
 LONDON, Hackney, New Gravel Pit Church, Chatham Place, 6.30, Rev. W. H. CORDELL.
 LONDON, Hampstead, Roslyn Hill, 11, Dr. STEPHENS SPINKS.
 LONDON, Highgate Hill, Unitarian Church, 11, Rev. G. J. G. GRIEVE.
 LONDON, Ilford, High Rd., 6.30, Rev. G. J. G. GRIEVE.
 LONDON, Islington, Un. Ch., Upper St., Preston Hall, 7, Rev. A. VICTOR FOX.
 LONDON, Kilburn, Unitarian Chr. Ch., Quex Road, 11, Rev. VICTOR FOX.
 LONDON, Lewisham, Un. Ch., High St., 11, Mr. W. E. REEVE.
 LONDON, Leytonstone, Lea Bridge Rd., Knots Green, 6.30, Miss M. GRIFFITHS.
 LONDON, Mansford St. Chapel, Bethnal Green, 6.30, Rev. J. W. DUMBLE.
 LONDON, Newington Green Un. Ch., 6.30, Mr. J. REECE WALKER.
 LONDON, Richmond Free Ch., Ormond Road, 11, Rev. F. HANKINSON.
 LONDON, Stratford, West Ham Lane, Unitarian Church, 11.30, Children's Church, 6.30, Rev. W. C. NEWTON.
 LONDON, Theistic Ch., 28 Bell Street, Edgware Road, 11, Mr. T. L. JONES.
 LONDON, Wandsworth, Un. Ch., East Hill, 11, Rev. ARTHUR PEACOCK.
 LONDON, Welsh Unitarian Church, at Highgate Hill Unitarian Church, 1st and 3rd Sundays, 6.
 LONDON, Wood Green, Unity Church, Newnham Road, 6.30, Rev. F. HANKINSON.
 LONDON, Woolwich, Duffin Road, S.E., 11.15, School, 6.30, Rev. W. WADINGTON.
 LOUGHBOROUGH, Victoria St., 6.30, Mr. T. GREGORY.
 LYTHAM ST. ANNES (ANDRELL), Unitarian Church, Channing Rd., 11 and 6.30, Rev. HERBERT CHARTER.
 MACCLESFIELD, King Edward St., 10.45 and 6.30, Rev. H. L. SHORT.
 MANSFIELD, Unitarian Ch., Market Buildings, 6.30, Supply.
 MANCHESTER, Blackley, Unitarian Church, Chapel Lane, 10.45 and 6.30, Rev. KENNETH SHERRATT.
 MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. F. KENWORTHY.
 MANCHESTER, Fallowfield, Deb Lane Chapel, 10.15 and 6.30, Rev. J. PIERCE.
 MANCHESTER, Gorton, Brookfield Church, Hyde Rd., 10.45 and 6.30, Rev. F. COYNER.
 MANCHESTER, Mill Street Free Church, Bradford, 3, Mr. R. S. SALT.
 MANCHESTER, Minton Ch., Eccles, 10.45 and 6.30, Supply.
 MANCHESTER, Pendleton Un., Cross Lane, 6.30, Mr. T. W. ROBERTS.
 MANCHESTER, Pine Chapel, Rusholme, 6.30, Rev. J. WILLIAM DYER.
 MANCHESTER, Rusholme St. Mission, 6.30, Rev. A. J. HENLE.
 MANCHESTER, Sand Chapel, Whitefield, 10.45 and 6.30, Rev. G. D. FOOTE.
 MANCHESTER, Withington Rd., Chorlton-cum-Hardy, 6.30, Mr. A. E. PORTY.

MANCHESTER, Wythenshawe, Un. Church, Brownley Rd., Benchill, 6.30, Mr. J. S. HALLAM.
 MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. KENNETH TWINN.
 MEXBOROUGH, Free Christian Ch., 10.30 and 6.30, Rev. E. A. DAVIES.
 MIDDLESBROUGH, Christ Ch., Unitarian, Corporation Rd., 6.15, Rev. A. E. MORRIS.
 MIDDLETON, Old Road Chapel, 6, Rev. JOHN EVANS.
 MORECAMBE (see Lancaster).
 MORETONHAMPSTEAD, Cross Chapel, 3, Rev. C. G. TOONE.
 MOSSLEY, Christian Church, Stamford Rd., 10.30 and 6, —.
 NANTWICH, Old Chapel, 6, Rev. H. L. SHORT.
 NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Supply.
 NEWCASTLE, Staffs, Unitarian Old Meeting House, 6.30, Rev. W. J. McELDOWNEY.
 NEWCHURCH (Rossendale) Bethlehem Unitarian Church, 10.30 and 6, Rev. F. SOKELL.
 NEWPORT, I.O.W., Un. Ch., High St., 11 and 6.30, Rev. L. CHANDLER.
 NEWTON ABBOT, Albany St., 6.30, Rev. C. G. TOONE.
 NORTHAMPTON, Kettering Rd., Ch., 11 and 6.15, Supply.
 NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. KENNEDY.
 NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. GORDON BOLAM.
 OLDBURY, Unitarian Church, Birmingham St., 11, Children's Service, 6.30, Rev. HAROLD A. GORE.
 OLDHAM, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. NUTTALL.
 OXFORD, Manchester College Chapel, 11, Dr. H. J. McLACHLAN.
 PARK LANE CHAPEL, near Wigan, 11 and 6.30, Rev. ALBERT SMITH.
 PADHAM, Nazareth Unitarian Ch., Knights' Hill, 10.30 and 6, Rev. W. HILL WAREING.
 PLYMOUTH, Unitarian Centre, Houndiscombe Rd., 11 and 6.30, Rev. E. H. KERSLEY.
 POOLE, Unitarian Church, Hill St., 11.15, Junior Church, 6.30, Rev. ERNEST PENN.
 PONTYFRID, Unitarian Church, Morgan Street, 6, Rev. ALAN R. TAYLOR.
 PORTSMOUTH, Friends' Meeting House, Fratton Bridge, 6.30, Mr. J. R. STURGES.
 PRESTON, Unitarian Chapel, Church St., 6.30, Rev. ALUN WILLIAMS.
 PUDSEY, Un. Ch., 10.30 and 6, —.
 RAWTNESTALL, Unitarian Church, Bank St., 10.45 and 6, Rev. WILLIAM MILLAR.
 RINGWOOD, Hants., The Meeting House, 6.30, Rev. LAWRENCE REDFERN.
 ROTHERHAM, Church of Our Father, 10.30 and 6.30, Supply.
 ROCHDALE, Blackwater St., 10.30 and 6, Rev. WILLIAM BEER.
 SALE, Atkinson Rd., 11, Rev. J. WILLIAM DYER.
 SCARBOROUGH, Un. Ch., Westborough, 10.30 and 6.30, Rev. W. T. WILKINS.
 SHEFFIELD, Unity Church, Crookesmoor Rd., 11 and 6.30, Rev. E. D. DAVIES.
 SHEFFIELD, Fulwood Old Chapel, 11, Rev. D. T. EVANS.
 SHEFFIELD, (Attercliffe) 6.30, Mr. T. H. MORRIS.
 SHEFFIELD, Upper Chapel, 11, Rev. G. S. WHITBY, 6.30, Supply.
 SHREWSBURY, High St., Unitarian, 11 and 6.30, Rev. A. H. LEWIS.
 SIDMOUTH, High Street, Unitarian, 11 and 6.30, Rev. F. D. JONES.
 SOUTHAMPTON, Kell Memorial Hall, Belle Vue Road, 6, Rev. H. J. ROSSINGTON.
 SOUTHEAST-ON-SEA, Darnley Rd., 11, Children's Ch., 6.30, Rev. E. G. GREEN.
 SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. A. H. BIRTLES.
 STALYBRIDGE, Un. Ch., Canal St., 10.30 and 6.30, Rev. E. D. EVANS.
 ST. HELENS, Corporation St., 6.30, Rev. DUNCAN STEWART.
 STOCKPORT, Un. Ch., St. Peter's Gate, 10.30 and 6.30, Rev. IRVIN HODGSON.
 STOCKTON-ON-THESS, Wellington St., 6.30, Rev. A. J. MARTIN.
 STOURBRIDGE, Presbyterian Un. Chapel, 11 and 6.30, Rev. ROSALIND LEE.
 SUNDERLAND, Bridge St., 11, Family Worship, 6.30, Rev. F. J. HAMBLEN.
 SWANSEA, Pennard, Free Christian Meeting House, 11, Rev. BASIL VINNEY.
 SWANSEA, Unitarian Ch., High St., 6.30, Rev. B. VINNEY.
 SWINTON, Swinton Hall Rd., 10.45 and 6.30, Mr. FRED BARR.
 TAVISTOCK, The Abbey Chapel, 3.15, Rev. E. H. KERSLEY.
 TINTWORTH, Old Meeting House, Ashford Rd., 6.30, Rev. G. KERKE.
 TONDMORGH, Unitarian Church, 10.45 and 6, Rev. MAURICE JOHNSON.
 TORQUAY, Unity Ch., Montpelier Rd., 6.30, Rev. C. W. TOWNSEND.
 TROWBRIDGE, Conisgate Unitarian Ch., 11 and 6, Rev. A. F. O. THOMAS.
 WAKEFIELD, Westgate Chapel, 10.45 and 6.30, Mr. E. SHAW.
 WALLASEY, Memorial Church, Manor Rd., 11 and 6.30, Rev. EDGAR W. HILL.
 WARRINGTON, Cairo St., 10.30 and 6.30, Rev. E. W. DEAKIN.
 WARWICK, High Street Church, 3, Rev. T. J. JONES.
 WATFORD, Friends House, Derby Rd. (by permission), 7.30, Last Sunday in Month.
 WEST BROMWICH, Lodge Road Church, 6.30, Supply.
 WEST KIRBY, Brookfield Gardens, 11 and 6.30, Rev. A. D. WILLIAMS.
 WHITBY, Flowergate Chapel, 6, Miss E. GILL and Mr. K. ADAMSON.
 WOLVERHAMPTON, All Souls Church, 6.30, Rev. LESLIE KEMP.
 WOOLHALL SPA, Mill Lane, 2.30, Rev. CHAS. SIMPSON.
 YORK, St. Salvator's Chapel, 6.30, Rev. G. S. WOOD.
 THE NATIONAL UNITARIAN FELLOWSHIP provides for those unable to attend a Unitarian Church. For information write to the Secretary the N.U.F., 14, Gordon Sq., W.C.1.

AUSTRALIA

ADLAIDE, Un. Christian Church, Wakefield St., 11 and 7, Rev. COLIN GIBSON.
 MELBOURNE, Unitarian Church, Cathedral Place, C.2, 7.30, Rev. V. JAMES. Monthly service at 4.

THE UNITARIAN COLLEGE MANCHESTER 1854 — 1954

£10,000 CENTENARY APPEAL FUND

THE CENTENARY APPEAL FUND was launched in January, 1949—with the approval of the General Assembly—with the object of raising £10,000 by 1954 (that is, £2,000 every year for five years) to ensure the continuation of the work of the Unitarian College, Manchester.

The total amount received during the first two years of the Appeal, up to December 31, 1950, was

£2,957

The amount aimed at during that same period was £4,000.

PERSONAL GIFTS RECEIVED UP TO DECEMBER 31st, 1950

	£	s.	d.		£	s.	d.
Miss J. Alcock				The Misses James			
Anonymous	200	0	0	Rev. E. O. Jenkins			
Mr. Auty	1	0	0	Dr. Lillie Johnson			
Dr. A. J. Ballantyne	5	5	0	*W. E. Johnson			
Rev. Rosamond Barker	4	0	0	*H. Jones	63	0	0
*R. M. Barlow	2	2	0	W. S. Jones	1	0	0
Rev. Herbert Barnes	15	15	0	A. Wynn Kenrick	10	0	0
Miss C. G. Bass	5	0	0	Rev. E. Rosalind Lee	15	0	0
Rev. J. M. Bass	20	0	0	S. G. Lee	10	0	0
*Rev. W. Beer	1	0	0	Dr. H. J. McLachlan	3	3	0
Miss M. E. Biggs	3	0	0	Mrs. Sydney Martineau	50	0	0
C. E. Booth	2	0	0	Mrs. Miller	1	0	0
*Miss J. F. E. Bounds	63	0	0	*Rev. C. J. Montgomery	2	2	0
*Major J. H. Bounds	131	5	0	Mrs. C. Moore	5	0	0
*J. H. Brook	6	0	0	*Harold R. Moore	10	0	0
Sir Felix Brunner, Bt.	100	0	0	Miss B. H. Mottram	25	0	0
Miss A. H. Burgess	5	0	0	Miss Minerva Mottram	30	0	0
*Miss A. Burton	63	0	0	*R. H. Mottram	1	0	0
Miss Lucy Bushrod and Friends	1	0	0	Miss R. Needfold	10	0	0
Morley Chancellor	5	0	0	P. M. Oliver	10	0	0
Miss Cook	5	0	0	Maurice Pearson	1	1	0
Mr. and Mrs. A. W. Cowburn	50	0	0	Mrs. H. Penwarden	5	0	0
*B. M. Cowburn	10	10	0	Rev. Jesse Pipkin	3	0	0
Mrs. Helena Crabtree	5	0	0	C. H. Pollard	2	2	0
Mrs. H. Crook	15	0	0	*Miss J. Potter	2	2	0
Mrs. M. Cropper	200	0	0	*A. R. Potterton	2	17	9
H. Crowley	1	0	0	*H. W. L. Powell	63	0	0
Mr. and the Misses Derbyshire	50	0	0	Rev. Lillian Preston	10	6	0
Rev. J. D. Davies	5	0	0	*Rev. E. Shirell Price	10	0	0
Rev. J. Glynn Davies	5	0	0	Mrs. J. Ritchie	1	0	0
S. E. Dealey	10	0	0	Mr. and Mrs. A. K. Ross	5	0	0
Herbert Dove	5	5	0	Dr. J. A. Ross	2	2	0
Rev. and Mrs. C. H. Easton	1	1	0	Mrs. E. A. Smith	5	0	0
Miss E. M. Evans	5	0	0	C. Smith	10	6	0
Rev. J. Evans	50	0	0	H. Smith	1	0	6
*W. H. Evans	1	0	0	Professor F. J. M. Stratton	15	10	0
Miss Fraser	5	0	0	Miss D. Tarrant	10	10	0
*T. M. Frost	1	1	0	Mrs. A. A. Taylor	5	5	0
Miss George	1	1	0	Rev. Alan R. Taylor	1	0	0
Rev. and Mrs. B. Gill	2	2	0	Miss Edith Taylor	1	1	0
Miss F. E. Goody	1	0	0	Miss Ethel Taylor	5	0	0
*Mrs. S. Grainger	2	0	0	Miss M. R. Taylor	3	0	0
Mr. and Mrs. F. Gray	4	4	0	N. Tempest	1	0	0
Miss M. Griffiths	1	1	0	Rev. J. M. Thomas	7	6	0
*J. S. Hallam	2	10	0	Rev. A. W. Vallance	15	0	0
Raymond Hampson	1	0	0	J. R. Walker	1	1	0
Mrs. and M. L. Haselden	10	0	0	Mrs. S. G. Ward	5	0	0
Rev. W. Haverth	1	1	0	J. H. Watkinson	2	0	0
*E. Hill	1	0	0	Rev. E. Whitaker	2	0	0
Rev. E. W. Hill	1	1	0	Rev. G. S. Whistley	5	0	0
Martin Hirst	10	10	0	Rev. A. G. Whistler	2	0	0
Mr. and Mrs. Holt (Southport)	15	0	0	Mr. and Mrs. W. H. J. Wintansley	5	0	0
*Miss Anne Holt	10	0	0	*Mrs. H. Wolstenholme	2	0	0
Miss Catherine Holt	10	0	0	Mr. and Mrs. J. Leigh Worthington	10	10	0
Mrs. Stella Holt	1	1	0				
*G. H. Isaacs	2	2	0				

* Denotes one or more instalments under Deed of Covenant.

A further list, showing gifts received from churches and societies, will be published shortly.

The Appeal Committee wishes to thank all who have helped the Appeal by Personal effort and generosity.

During the remaining three years of the Appeal the need for financial support from every member and church of the Unitarian and Free Christian movement will be just as pressing as it is now.

In fact it will be even more pressing. The Unitarian College, Manchester, is at present training sixteen students (eleven full-time students and five lay pastors studying part-time) for the Ministry.

Normal investment and subscription income falls short of essential expenditure by £1,800 a year. This year, with more full-time students in residence than for many years past, the cost may well be substantially greater.

If the flow of new entrants to the Ministry is to be maintained, the Unitarian College, Manchester, must be assured of the funds required to carry on its work.

Please send your gifts to the Appeal Treasurer, A. K. Ross, 24 Brooks Road, Manchester 16. Donations spread over seven years under Deed of Covenant enable the College to reclaim Income Tax and are a great help. The Appeal Treasurer will gladly send you a Covenant form and answer any questions.

Legacies, too, are a valuable method of giving support to this work.

If there is an amalgamation of the work of Manchester College, Oxford, and the Unitarian College, Manchester, the Appeal will still be carried on till 1954 and the proceeds will be applied for the benefit of the joint institution. However close the co-operation between the Colleges may be in the future, there will still be a need for support from churches and individual subscribers.

Please do all you can to maintain Your Ministry.

J. H. BOUNDS (Appeal Chairman).

E. D. DAVIES (Appeal Secretary).

A. K. ROSS (Appeal Treasurer).

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SYDNEY, New South Wales, Unitarian Church, 15 Francis Street (off College St.), 7.15, Rev. J. B. TONKIN. Mance Telephone LX 5321.

CANADA

MONTREAL, Church of the Messiah, Sherbrooke St. West, and Simpson St., 11, Rev. ANNE CAMERON.

TORONTO, First Unitarian Church, Jarvis St., 11, Rev. W. P. JENKINS.

VANCOUVER, B.C., Unitarian Church of Vancouver, 1,550 Tenth Avenue West, 11, Rev. A. HODGKINS.

WINNIPEG, First Federal Church, Sargent and Banning, 11, English, 7, Icelandic, Rev. P. M. PERSSON.

NEW ZEALAND

AUCKLAND, Unitarian Church, Parnaby Rd., 11 and 7, Rev. E. H. MORRIS.

WELLINGTON, Unitarian Free Church, Tisdall's Buildings, 100 Lambton Quay, Supply.

SOUTH AFRICA

CAPE TOWN, Hunt St., 11, Sunday School, 7 o'clock Service, Rev. MAGNUS C. REITER.